WESTERN RECORDER.

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Memoirs.

Select Remains—(Concluded.)

What relates to religious culture is less novel, tho' not less important than what has already been presented to our readers. We introduce the remaining extracts with this single observation:—What the author presents us in this one instance of religious culture, may not, in every respect, be applicable to different circumstances, especially to children whose minds are naturally of a different temperament from the one here exhibited.

'The most important light in which our dear child appeared to us, was that of a MORAL AND IMMORTAL BEING. And while we earnestly prayed for the advancement of his highest interests in time and eternity, we knew that it were mockery to offer prayer, did we not employ all the means in our power to enlighten, impress, and guide him. We ever felt that an influence from heaven, was necessary to render our labours effectual;—that He, "from whom cometh every good and perfect gift," must be the primary agent in this great work;—but that we had to hope for and calculate on that influence, only as we added our endeavours to our supplications.

'Our hearts were naturally formed to cheerfulness; and the religion of Jesus had always presented itself to our minds as inexpressibly lovely,—as "glad tidings of great joy." It was, therefore, equally from inclination and principle, that we determined, if possible, to present religion before him in her own charming and attractive form. He never saw gloom in us; and he soon learned that religion was at once the inspirer and the guardian of our happiness. A connexion of great importance to his future character and peace, was thus early formed in his mind between godliness and pleasure. And such was the effect of this happy association, that though I never knew a human being who took a more solemn view of the realities of eternity than he, I am persuaded he never once in his life, contemplated religion without a feeling of calm delight. He knew it only as the guide of life, the support of the heart, and the cherisher of a hope full of immortality. He had never felt "the terrors of the Lord;" for he had never known himself a sinner but in the light of those holy scriptures which, at the very moment of showing him his condition, presented that blest sacrifice on which he could confidently rest for everlasting life. But though he had never passed through those mental anxieties and depressions which are found to give a peculiarly thrilling interest to the doctrine of salvation by faith in the Redeemer; I have rarely found any one who more ardently loved that distinguishing truth; or who felt more dissatisfied with sermons in which it did not form a prominent feature.

'We began very early to point out to him, the PROOFS OF THE EXISTENCE OF A GOD. The steps of the argument were so easy, that he soon comprehended all the leading topics in Paley's Natural Theology—a work, which, it is needless to say, possesses for young minds all the interest of a novel, by the variety of facts it adduces, and the happy simplicity with which it applies them in proof of its point.

'At a period equally early, we made him acquainted with the LEADING EVIDENCES OF DIVINE REVELATION. To teach him these,—consisting, as most of them did, of facts which are as susceptible of historical proof as any other facts,—we found to be no difficult task. 'It was, however, our great object to show him the proofs which the holy scriptures themselves, contain of their own sacred origin. At about the age of nine, he was a tolerable master of all the leading arguments in Paley. In future life, he studied these evidences with fresh and uncommon attention; and as he was unusually acute in perceiving all that could be said for and against any subject; and as he shrunk from no difficulty his own mind anticipated, fairly met, and, to his perfect satisfaction, completely conquered almost every objection which the heads and hearts of men have brought, or can bring, against the truth. Armed in this panoply, and with a deep and experimental feeling of its importance, he pursued inquiry, till he left no single topic, connected with the subject, unexplored.

'Another great object was, to lead him, as early as possible, into a general acquaintance with the VARIOUS CONTENTS of Divine Revelation; and especially to impress him with those primary truths—the fallen condition of man, which the scripture either uniformly assumes, or distinctly asserts—and the abundant grace which the gospel affords for his recovery from sin, and his final happiness. We were anxious to put him in possession of a *correct principle of interpretation*. And this principle so approved itself to his maturer understanding, that he ever held it inviolate. I used to say, "My dear, if God has spoken to man, and made an explicit declaration of his will, by persons whom he has inspired, our business is to ask, Where is that communication to be found? This book claims the honour. If God be the author, he has doubtless attended it with proofs sufficient to convince an honest inquirer that it comes from him. Examine the validity of its claim.—Are you satisfied?—This I may assume. Now, then, there remains but one duty; and that is, to ascertain, by a fair application of the laws of criticism, what is its import?—In this you must rest."

'WE MADE HIS SABBATHS ALWAYS DELIGHTFUL, by contriving to indulge him with such lessons and such engagements, as should associate the idea of pleasure with those holy days.

'It was also our custom, OCCASIONALLY TO RETIRE WITH HIM—especially on his birthdays—for the purpose of making *him* the almost entire subject of our thanksgiving and prayer; imploring also for ourselves, that divine assistance which should enable *us* to discharge aright our important duties as parents. The effect of these retirements was great and salutary.—They rendered us, if possible, dearer to each other, by bringing us into more immediate contact with our common Father in heaven, and with our everlasting home. They raised within us a livelier sense of our obligations to Him, and of our duties to each other. I used, at these seasons, to enter into his circumstances and ours, with a minuteness which would have been improper at our family devotions; and I have good reason to believe that he derived lasting benefit from these engagements.

'William daily heard the scriptures read in the family, and as constantly knelt with us at our family altar. But we felt it extremely difficult to determine on the right method of teaching HIM HOW TO PRAY. Though no enemies to forms of prayer in the abstract, we thought that when children learn to pray by a form, they too frequently pass through the task, without any exercise of the understanding—without attention. At this time, Mrs. D. met with a passage in Zollikofer's Sermons, which instantly approved itself to our understandings; and on which we proceeded to act. It was this:—"Let your child be taught, in general, its relation to God, its dependance upon him, its obligations to him, &c. &c.: then let it form a prayer for itself. This will require thought, recollection, views of the future," &c. His mother would take him on her knee, and say, "Now, my dear, think how good God has been to you to-day, in continuing to you your dear papa, and me, and aunt, and other friends; in giving you health, opportunity for learning, &c. Think of what has been amiss with you. Consider what you need,—his protection, his favour, and his mercy." This would, at times, lead to a long conversation. At length he would kneel upon her lap, with his face in her bosom, and offer his prayers. They were at first, short, singularly simple, but always conducted with the greatest seriousness. Exercise improved his talents; and at the age of eight or nine, he could and did pray with considerable variety, with facility, and, occasionally, with pathos and eloquence.

'We were soon delighted, and made thankful to God, for many striking indications of his piety. His mental talents were developed in a surprising degree, at a very early stage of life; and he seems to have felt the power of religion from the time that he could first form a notion of its nature.'

The volume from which the preceding extracts are taken, is not without its faults: but these are more than counterbalanced by the excellent remarks that are interspersed throughout its pages.

LONDON.

"Independent of the two magnificent Hospitals, supported at the public charge, one for the maintenance of invalid seamen, at Greenwich, and the other for invalid soldiers, at Chelsea, London has 22 hospitals or Asylums for the sick and lame, and for pregnant women, 107 Alms-houses, for the maintenance of old men and women; 18 institutions for the maintenance of indigent persons of various other descriptions; 20 Dispensaries for gratuitously supplying the poor with medicine and medical aid, at their own dwellings; 3 Colleges; 45 Free-schools, with perpetual edowments for educating and maintaining nearly 4,000 children of both sexes; 17 other public schools, for deserted and poor children; 237 Parish shools, supported by their respective parishes, with the aid of occasional voluntary contributions, which, on an average, clothe and educate 11,000 boys and girls, and in each parish and workhouse, for maintaining its own helpless poor."

When we contrast this account, which is simular to that which may be given of every capital city in christendom, when, I say, we contrast this account with what must be said of the towns and cities of pagan lands, we cannot but be struck with the superior nature of the gospel. Paganism has no charities. Not a hospital rears its head throughout the drear domain, but the dying groan unheeded, the sigh of the orphan floats unregarded, the tear of the destitute falls unpitied. Let the Christian learn to love his religion, and be thankful to that God who has made him the subject of it. Why is he not compelled every morning to behold thousands of murdered infants and every evening to see hundreds of deserted parents; why are not the fields all around him strewed with the bones of those the vulture has been left to devour; because of the Gospel? Give then, oh! give the Gospel to others.—*Bost. Rec.*

HODGSON'S LETTERS.

(Continued.)

Mr. Hodgson takes leave of our N. American Indians, with the following eloquent remarks.

I now bade a last adieu to Indian territory; and as I pursued my solitary ride through the woods, I insensibly fell into a train of melancholy reflections on the eventful history of this injured race.

Sovereigns, from time immemorial, of the interminable forests which overshadow this vast continent, they have gradually been driven, by the white usurpers* of their soil, within the limits of their precarious possessions. One after another of their favorite rivers has been reluctantly abandoned, until the range of the hunter is bounded by lines prescribed by his invader, and the independence of the warrior is no more. Even their present territory is partitioned out in reversion; and intersected with prospective boundaries of surrounding states, which appear in the maps, as if Indian title were actually extinguished, and these ancient warriors were already driven from the land of their fathers.

Of the innumerable tribes, which a few centuries since, roamed fearless and independent, in their native forests, how many have been swept into oblivion, and are with the generations before the flood! Of others, not a trace remains but in tradition, or in the person of some solitary wanderer, the last of his tribe, who hovers like a ghost among the sepulchres of his fathers—a spark still faintly glimmering in the ashes of an extinguished race.

From the gloomy review of the last history of these injured tribes, it was refreshing to turn to their future prospects; and to contemplate those missionary labours, which, under the blessing of God, are arresting the progress of that silent waste, by which they were fading rapidly from the map of nations. Partial success, indeed, had followed the occasional efforts of the American Government for the civilization of the Indians, but it was reserved for the perseverance of disinterested christian love, to prove, to the world at large, the practicability of an undertaking which had often been abandoned in despair.

Moral obstacles, which had bid defiance to worldly policy or interested enterprise, are yielding to a simple confidence in the promises of God, and a faithful compliance with the divine command—"Go ye into all the world, and preach the gospel to every creature." Christians of different denominations, are sending labourers to the task; and it is animating, indeed, to contemplate the United States—in the name, as it were, and as the representative of the various nations who have participated in the wrongs inflicted on this injured race—preparing to offer the noblest compensation in their power, and to diffuse the gospel throughout the aborigines of this western world.

And, surely, if any arguments were necessary in support of missions, in addition to those derived from the force of divine commands, and the suggestions of diffusive charity, we should find them in the history of the early intercourse of christian Europe with Asia, Africa, and America. Or if, viewing the wide range and growing energies of British missions, a deep sense of our† defective efforts should at any time be insufficient to repress every feeling of self-complacency, we have but to recollect how large a portion of the past labours of our missionaries has been consumed, in eradicating the vicious habits which we have introduced into some heathen nations, or in dispelling the prejudices which our inconsistent conduct has diffused through others.

It is not in our naval, our military, or our commercial character, that we have as yet appeared generally as a blessing to benighted nations. It is not when we press into the wars of christians, the tomahawk or scalping-knife of the Indians—it is not when, deluging his country with spirituous liquors in the prosecution of an unequal traffic, we send forth a moral pestilence, before which the frail virtues of the savage fall, like the dry leaves of his forests in the blasts of autumn—it is not when thus engaged, that we either conciliate his affections, or elevate his moral tone. The men who fertilize the moral wilderness and evangelize the heathen world, are animated by a higher spirit than the desire of conquest or the lure of gain—by the spirit of our Marsdens, our Careys, our Buchanans, and our Henry Martins. These are the men, who at once the benefactors of their species and the representatives of christian Britain, secure for their native country the veneration of far distant tribes, while preaching on their mountains the glad tidings of salvation, or filling their valleys with hymns of praise.

The time, I hope, will come, when not our missionaries only, but our naval and military commanders, our soldiers, our sailors, and our merchants, will all carry with them to every country where they hoist the British flag, unequivocal demonstrations that they come from a christian land; and it is animating indeed, to regard our colonial establishments, our extended commerce, and our vast marine, as instruments, in the hands of Providence, to prepare paths for our missionaries, and to observe that sacred cause in which they count not even their lives dear.

In that cause, it is scarcely possible to be neutral. The question of missions is now brought home to every breast; and the influence of individual opinion on the social and domestic circle, carries into the most retired situations an awful responsibility, as to the decisions which may be formed, and the sentiments which may be expressed, on a subject so deeply affecting the highest interests of the human race.

* The first settlers of New-England, may certainly claim an exception against this remark.—They purchased the land, it is true, at a low price; but, the single circumstance, that, a whole township was sold by one emigrant to another for a paltry wheel-barrow, (See Dwight's Travels) is sufficient to show, that, they honestly considered it as of trifling value.—[*Editor.*

† It will be recollected that Mr. H. is a British Subject.

THE HIGH SCHOOL AT SCIO,

Before its late destruction, was perhaps equal to any seminary of learning in the U. States of America. Four hundred pupils resorted to it, from various parts of Greece. Instruction in the highest branches was given by twenty teachers, most of whom had been educated at Paris, in Italy and Germany. The most popular text-books in the exact sciences, in morals and metaphysics, were translated from English, French, German, and Italian, and made the basis of their instruction. A library of ten thousand volumes had already been collected, and a considerable sum was annually appropriated to its increase by the liberal Sciotes; at whose expense the last six volumes of the Grecian classics were published at Paris.—In addition to all these means of education at home, a large number of young men were annually sent to the German, Italian, and French universities, to receive the best education which those seminaries could furnish. These are all facts, of many of which we have personal knowledge; and they prove, we think, an attention to education, which justly entitles the Greeks to our sympathy as a civilized people.—[*N. A. Review.*

Transylvania University.—Rev. John M'Farland, of Paris, Ky. proposes to publish a series of numbers, in the pamphlet form, upon the present state of things in this institution, which he thinks calls loudly for reform. It is a flourishing university having a medical and a law department, liberally patronized by the legislature, and collecting every winter between 4 and 500 young men within its walls. It is said to be under "Socinian influence," and its President is known in N. England to be a scoffer at evangelical sentiments and vital religion; while the *people* of Kentucky who support the institution are not of the same mind. A writer in the Pittsburg Recorder asserts, that "not one Socinian congregation has been formed on this [the western] side of the mountains, except one in the city of Pittsburg."

WILSON'S TRAVELS.

The last Edinburgh Review contains a few interesting extracts from Wilson's travels, that display some of the horrid features of Mahomedanism. The ardent piety of the author leaves us no room to doubt of the truth of his details.

The following relates to the character of the late Achmid, otherwise known by the name of Djezzar Pacha, or the butcher.

'I was accosted by a young man, sitting at the principal gate, asking alms, who was blind of both eyes, which the mulateer informed me had been plucked out by Djezzar, to whom he had given some offence. At every other step, indeed, in going along the streets, I met some person or other, old or young, who had been either deprived of an eye, ear, or nose. When the Physician (a Piedmontese) of the present Pacha, who is named Suleyma, a ruler as much distinguished for humanity, as the former was execrated on account of barbarity, favoured me with a visit, he related a number of horrid circumstances, that would freeze the very blood of man: not only as to Djezzar destroying the countenances of so many inhabitants, but those butcheries committed from caprice or amusement; and whose secluded wives had been sacrificed, the number of whom could never be properly ascertained.

'Having mentioned to the physician I had a letter to the minister of the present Pacha, who acted in the same capacity to Djezzar, it led him to allude to the state of his countenance from having been included in these acts of barbarity committed. This distinguished public character having, in a single instance, incurred the displeasure of Djezzar, was called before him, and informed, that had he not been a man of talent, and found useful, his head might have been struck off; but, as Djezzar had occasion for his services, he would put nothing more than a mark upon him, viz. by depriving him of his nose. The executioner was accordingly ordered in with his instrument, and commanded to do his duty. Feeling, however, for the situation of the minister, and wishing to execute the orders sparingly, he only cut off the point of his nose; on which, Djezzar, enraged at the executioner's disobedience of a peremtory order, snatched from him a large knife employed in this savage operation, and with this cut off, *brevi manu*, the whole of the executioner's nose! On expressing to the muleteer, who accidently happenced to enter my apartment at the time this narrative was given, those sentiments of horror which arose in my mind at the execution of such bloody deeds, and observing, that if such an act had taken place in England, it might have led to rebellion, he appeared altogether astonished: And such was his gross ignorance of our happy country of freedom, he said it was always considered that the power of kings of England was equally absolute with that of their Pachas, who could treat their minister and subjects in a simular manner, whenever they found themslves disposed. This diabolical character, who reigned in Acre many years, was so much accustomed to the shedding of human blood, that he was frequently in the practice of making public boasts of those unprecedented crimes, in the frightful shapes in which these had been committed!

'His attendants discovered him one morning lifeless in bed from apoplexy; and, on removing the clothes, there was found concealed under a pillow, lists of the names of a great number of persons, whose heads were to have been cut off next day,—happily frustrated by the stroke of death, with which he was visited from a merciful Providence; and thus some stop was put to that current of human blood which had flowed at St. Jean d'Acre. This monster, in the shape of a human being, was about eighty years of age when he finished his unheard-of enormities; he has been described as distinguished for strength, well formed, of ferocious visage, with long white beard, and whose avarice was as unbounded as his power was formidable.'

The next extract presents us with an eastern courtier.

'This minister is a Jew by birth, of great strength, corpulent and the very image of king Henry the Eighth of England. I found him sitting in the attitude of a tailor cross-legged on his shop-board, in a mean apartment surrounded by several persons. He desired me to be seated on his right hand, when I put myself in a similar position.—During this time, he examined and read over more than once the firman, when a number of slaves entered, bringing coffee and pipes; and after presenting these, Mr. Morandi represented the nature of the complaint against the governor, and persons at the port. On this the minister rose and directed us to follow him to the Pacha, who was at another end of the palace, which we did accordingly. I entered an apartment where the Pacha was seated cross-legged on a superb carpet, tossing to and fro on his fingers strings of beads, and smoking a pipe; when I was desired to sit opposite to him with Morandi on my right hand, and I also again put myself in the same situation. After clapping his hands, a mode frequently adopted in the East to call forward servants, several slaves brought in pipes and coffee, which were offered us. The minister then threw himself on his knees before the Pacha, sometimes lifting his hands, and applying them occasionally to his breast, at others clasping and holding them up perpendicularly, accompanied by a rocking of body to and fro, and bowing his head to the ground. At the first view of this exhibition, I conceived the minister was engaged in some act of Mahomedan devotion, preparatory to addressing his master, but afterwards learned this was an attitude of humility on the part of one person making official representations to another, superior in point of rank.'

We shall only add the following which, however, is sufficient to excite the deepest sympathy for a nation, now struggling for civil and religious liberty.

'A Mahomedan of Smyrna prevailed, by every artifice, upon a young Greek in his service, to abandon the Christian faith, and embrace the tenets of the lawgiver of the Arabians. After the period of his engagement expired, the Greek departed, when his conscience appearing to reproach him for the rash act, he went to the Turkish judge, threw down his turban, told him he had been deceived, and that as he was born, he would still live and die under the Christian name. Every effort was made to prevail on him to continue under Mahomedan principles, by offering high rewards, in various shapes, since no act is more affecting to the feelings of a Mahomedan, than any of his brethren abandoning those rules laid down by the Koran. The Greek, however, having rejected every bribe, was put under close confinement, and afterwards brought forth to be decapitated, on a platform erected opposite to one of the principal mosqus, when a butcher was employed to perform the operation with a sharp sword.

'Entertaining a hope that the Greek might still retract his resolution, especially when the instrument of death was exhibited, these offers were repeated on the scaffold, nay, pressed upon him for acceptance, which were rejected. On this, the executioner was directed to peal off with his sword part of the skin from his neck. Even this torture did not shake, but stregthened the fortitude of this Christian, who loudly exclaimed, "I was born with Jesus, and will die with Jesus!" The moment on uttering these words, his head was struck off at one blow, in presence of crowds of Greeks, who were drawn to the spot, and having considered their countryman had died a martyr to the Christian faith, they dipped their handkerchiefs in his blood, to retain as a memorial of so remarkable an event. His head was then placed under the anus, and with the body remained three days exposed to public view, when the Greeks were permitted afterwards to inter it. This, alas! happened to be the third instance in Smyrna of a Christian believer having been sacrificed within the last twenty years; and may it be devoutly wished that it shall be the last.'

Whenever we find ourselves more inclined to *persecute* than to *persuade*, we may then be certain that our zeal has more of pride in it than of charity, that we are seeking victory rather than truth, and are beginning to feel more for ourselves, than for our master. To lose our charity in the defence of our religion, is to sacrifice the citadel to maintain the outworks; a very imprudent mode of defence.—*Lacon.*

SELECT SENTENCES.

A man is always in haste to defend his weak side.

Those who know the least of others, think the highest of themselves.

Ignorance is contented to *stand still* with her back to the truth; but error is more presumptuous; and *proceeds in the same direction* with it.

Many a man may justly thank his talent for his rank; but, no man has ever yet been able to return the compliment, by thanking his rank for his talent.

An upright minister asks *what* recommends a man; a corrupt minister *who*.

When we are at the summit of a vain ambition; we are at the depth of real misery.

Men will wrangle for religion; write for it; fight for it; die for it; any thing—but live for it.

Ambition is to the mind, what the cap is to the falcon; it *blinds* us first; and then compels us to *tower by reason* of our blindness.

Imitation is the sincerest of flattery.

MORAL DESOLATIONS OF OUR COUNTRY.

Under this head the eighth annual report of the American Education Society has the following statements, collected from authentic documents:—

In the narrative of the state of religion in the Presbyterian church for May, 1823, it is thus written: "We wish distinctly to announce the fact, that the means of religious instruction within our bounds are inadequate, in a lamentable degree, to the demand for their employment. In the Presbytery of Niagara, there are thirty-one churches, and only seven Ministers and Licentiates. The Presbytery of Albany is among those best supplied with the ministry of the Gospel; but in four counties, within its bounds, more than 50,000 souls are represented as destitute of adequate means of grace. In the extensive states of Mississippi and Louisiana, there cannot be found more than eight or ten Presbyterian ministers, and very few of any other denomination. The whole territory of Michigan is yet missionary ground; while East and West Florida, with a numerous population, in a very interesting state, have no minister of our communion. At the same time we are assured, that the deficiency is increasing. New settlements, unfurnished with a Christian ministry, are forming in the west, while the demands of the east are not diminished. The wave of emigration rolls farther and farther onward, and unless God interpose, it would really seem, that our children are likely to settle, on the banks of the Pacific Ocean, without the Christian religion." In 1819 there were four hundred and eighty-one more congregations than clergymen, in the Presbyterian Church, and the evil has greatly increased since.

In the last and eighth annual report of the Board of Managers of the General Convention of the Baptist denomination, we find a statement of the number of churches and the number of ministers, by which it appears, that "there are in the Baptist denomination, in the United States one thousand and thirty-five vacant churches." In view of this fact, the report adds—"Alas! how many churches are destitute of pastors? How many districts of our country are destitute of preaching?" "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest."

From the most authentic accounts it appears, that there are, in the Episcopal Church, more than three hundred vacant congregations. Bishop Chase writes from Ohio, "With anguish of heart inexpressible, I have been forced to see the field of God's husbandry lie waste."

In Maine, from Ellsworth to Machias, a distance of sixty miles, including eight incorporated towns, there is no place to which the hungry soul may resort, from Sabbath to Sabbath, for the bread of life." In the whole state, one hundred and twenty-seven towns, many of them extensive and populous, are destitute of Presbyterian, Episcopal, or Congregational ministers."

In New Hampshire, the region of the Monadnock is a moral wilderness, peculiarly dark and dreary. "Our Missionary," says the report of the New Hampshire Missionary Society, "laboured in fourteen towns, and found little, feeble, and disheartened churches. They were endeavouring to strengthen the things which remain, and are ready to die; some persons, in these towns, have lived twelve years without seeing a Missionary, and some are destitute of the Bible." "Before the Rev. Mr. Burt was settled in Durham, there had been no communion in the church in five years; and none in the churches in East Kingston and Hawke in twenty years; and the church in New Durham, formerly containing forty members, had become extinct; and the town had been destitute of a minister thirty-five years; and the church in Southampton, which contained forty years before, sixty-two members, was reduced to two females; and had been destitute of a minister twelve years."—The last report of the Union Education Society in New Hampshire gives one hundred as the number of destitute churches in that state.

In Vermont, in 1821, eighty-one towns had no minister of any denomination, and one hundred and thirty-nine towns had no Presbyterian, Episcopal, or Congregational minister; and the number of Congregational ministers, instead of increasing with the population, had diminished, in seven years, from 89 to 83.

In Massachusetts, a short time since, there were thirty-nine vacant churches and congregations.

In Connecticut, according to its population more Missionaries are employed, and greater exertions are made to supply its waste places, than in any other state in the Union.

In New-York, the United Domestic Missionary Society, lately formed, calls for thirty Missionaries, and asserts, that one hundred could soon be settled, if they could be obtained.—*N. Y. Ob.*

Good effects of Sabbath Schools.—In Great Britain, a great majority of the orthodox ministers under 40 years of age; a still greater proportion of the missionaries from that to other countries, and among them Doct. Morrison, who has lately translated the Bible into the language of the millions of China, became pious in Sabbath Schools. May we not hope, that very many will become pious in the Sabbath Schools of America, and be educated for the ministry by our Education Society?—*N. Y. Ob.*

Revivals of Religion and Education Societies.—From the influence of revivals of religion and education societies, at least three hundred and fifty pious young men in our Theological Seminaries; seven hundred and eight, in our Colleges; and more than two hundred, in our Academies; amounting to twelve hundred and fifty-eight, are pursuing their studies, who will probably become ministers of the Gospel;—which is a greater number than were educated for the ministry in thirty years previous to 1810.—*Report of A. E. S.*

Church at New-Orleans.—A letter from New-Orleans, dated Nov. 23, says,—"The Presbyterian Church, in this city, was sold last week, at auction, to pay the debts owed by the Trustees, Mr. Judah Truro, was the purchaser for $20,000. Although of the Jewish pursuasion, he bought the house, that it might not be converted to any other use, than that for which it was intended.—The same Society worship in it. This is a very liberal act, honorable alike to Mr. T. to this city, and to New-England whose son he is."

Worthy of Imitation.—The Vermont Juvenile Missionary Society, has 88 auxiliaries, viz: in Bennington County, 4; Rutland Co. 11; Addison Co. 12; Chittenden, 12; Franklin, 4; Orleans, 1; Essex, 1; Caledonia, 4: Washington, 4; Orange, 9; Windsor, 15; Windham, 11; Rev. W. Chapin, is *Clerk* of the Directors, and *Register* of the Select Committee. The receipts of the Society from August 5th to Dec. 3d, 1823, were $805, 93.

City of Jerusalem.—The number of houses at present in Jerusalem is between 2 and 4,000; its inhabitants are estimated as follows:—Turks, 10,000; Greeks, 1,000; Franks, 1,000; Armenians, 1,000; Jews, 2,000.—*U. Sent.*

SEVENTH ANNUAL REPORT

Of the Female Missionary Society of the Western District.

The interesting society whose Report we are now to notice, is the oldest Missionary association in this region. It was instituted in the year 1805, through the zealous exertions of the former Mrs. Erastus Clark of this Village, aided by several ladies of respectability in different parts of the country. The first efforts of this society were comparatively feeble; and its members were few in number; but it has since increased to a degree of importance, beyond the most sanguine anticipations of its first projectors. Though strictly domestic in its operations; the benefits resulting from it have been neither few nor small. Many are the individuals who have been redeemed from moral darkness through its instrumentality; and many a church and congregation, now flourishing may look back upon it, as having been the favoured instrument under the Divine blessing of their existence and support.

The Report mentions, that, during the present year, six missionaries only, have been employed—a less number than usual, owing to the difficulty of obtaining them.

The Rev. W. Page was employed six months in the destitute places of Genesee and Chautauque, where he witnessed several religious revivals, and, in Bennington and Fredonia, his labours were singularly blessed.

From a state of religious apathy and discord, many in Bennington, were roused to think of another world. One case of hopeful conversion and others of conviction occurred; a meeting-house was soon after erected. In the last place, attendance upon religious meetings had more than doubled; several gave signs of repentance unto life, and many were inquiring. A handsome church was nearly finished, and a call put into the hands of Mr. W. for a settlement, which he will probably accept.

Orangeville is represented as awake on the subject of rearing a place of worship and locating the ministry. They were on the eve of commencing the first, and felt able to secure three-fourths of the support of the last. The counties of Cattaraugus and Chautauque, with a dense and increasing population, are deplorably destitute.

Rev. Phineas Camp executed a commission of nine weeks, in the associate congregations of Oneida and Schenandoah, Oneida county; and in Oswego Port, Granville, and Unionville, Oswego county. As usual, the Holy Spirit has succeeded the labours of this, his servant, furnishing him motives to humility and continued effort. A plain and pointed address to the church of Oneida and Schenandoah, seemed to have produced the first movement; several were at once awakened who were present from the world. In the midst of the revival there was a sudden decline of the work; Christians met, wept over the state of things, and agonized with the interceding Angel; while they were praying and confessing their sins, answers of peace were given, and the work revived. The fruits were from forty to forty-five—a large proportion for the population of these villages. Thirty connected with the Presbyterian church, and four else-where. Mr. Camp's services have since been secured for a year, by that and a sister society.

In Granville, Mr. Camp beheld the effects of a recent revival. Twenty had united with the Presbyterian church; others were expected.—By his means the work revived; one additional conversion occurred, and more were convinced of sin. Mr. Camp thinks if a missionary should confine his labours to this place, the Falls of Oswego, and Unionville, he would gain a support with a trifling aid from abroad.

The Rev. William Williams, of New-Haven, fulfilled a commission of twelve weeks, in the counties of Oneida, Oswego, and Seneca. At Wolcott, a dispute about the site of a church, rent the society. About the time of his arrival there, harmony was restored; a revival commenced, and animating prospects were opening to that long distracted people. In Sterling was a church of forty members—the population of the place Irish and Scotch; christianity more of a speculative than of a practical character; for some reason or other missionaries past by them: a wide extent of country from the borders of Ontario, to twenty miles south, was like the region of the shadow of death, and loudly called for aid.

The towns of Oswell, Williamstown, Florence and Redfield, from the diversity of sentiment, the thinness of the population, and their limited means, will still have urgent claims upon christian charity. There are interesting churches in all, and worship is statedly conducted by the elders on the Sabbath.

The Rev. J. Abel laboured twenty weeks in Oswego county, in the towns of Lysander, Ira, and Hannibal. In the first named place there are two churches, viz. at the village, and at Vichery settlement; the former had occasional preaching; the latter rarely hear the voice of a missionary, and, from want of intelligence, are often duped by ignorant pretenders. The church in Ira, consisting sixty members, was bleeding under the wounds which discord had inflicted. Mr. Abel was instrumental in partially restoring that deserted church to penitence and love. At the fort of Oswego, embracing a wealthy and enterprising population, Mr. Abel's ministrations were so acceptable, that a subscription was raised; which, with trifling aid from the New-York Domestic Missionary Society, will secure his services a year and it is to be hoped permanently.

Rev. David M. Smith, of Lewiston, on the Niagara, performed a mission of six months in the vicinity of Lewiston. His coming in among the forsaken pilgrims of the forest, was hailed with joy by hundreds; saints were refreshed, churches were set in order, and the things ready to perish were strengthened. Lockport, a village which has sprung up almost in a night on the banks of the canal, with 2000 souls, and the seat of the county courts, shared in his labours. He organized a church; probably religious establishments will soon become permanent in that place. Mr. S. has taken his stand near the foaming Niagara, in the centre of a vast moral desolation.

Our limits will not admit of more copious extracts from the reports of the Missionaries; but the following general remarks at the close of the Societies Report are too interesting to be omitted.

GENERAL REMARKS.

1. *What urgent claims have the wastes of our State upon our compassion.*

Divine Providence has planted a vast population in the wilderness; their toils in subduing it to gain a pittance are severe; add to this their corroding anxiety by reason of debts for their land. After a few acres are subdued, and coarse fare and clothing begin to be provided for their families, frequently they are driven from their improvements, by an unfeeling proprietor, or his more unfeeling servant, to reduce with a worn out constitution, other forests as the only alternative from starving. Some of these are our unfortunate kindred who have seen better days, and not a few are persons of education, refinement and piety. No matter for that: they are immortals for whom Christ bled; and eternity with its bliss or woe awaits their momentary probation. O let us think of them amidst our ease, our luxuries, our religious privileges. Let us make the case our own.

2. *Timely aid is indispensable.*

Here are the germs of future churches and societies who might do valiantly for Christ in this day of wonders—here are those, who, by proper culture, may hereafter people Heaven and reflect the glories of the God-head. But to witness these effects, what you do must be done quickly, procrastinate, and it is at your peril.—Principles of error and disorganization, native in the heart, are hourly rivetting their influence. Self taught and self sent pretenders, subtle and on the alert, will steal the march upon you, and present an adamantine wall of resistance. Preoccupy the ground with right views and habits, and you may mould the public character to all that is lovely and praiseworthy.

3. *Locat more of your Missionaries.*

Fain would benevolence relieve the Macedonian cry from every waste on our globe; but benevolence must be directed by wisdom. A given sum judiciously applied to a few; will effect more than a wider distribution. To generalize is to weaken. The husbandman carefully cultivates a few acres; his toils are rewarded by an exuberant crop; another bestows the same labour on four times the area, and he is almost impoverished. Stubborn facts confirm this position. Vast sums have been almost thrown away upon the itinerating plan. The preacher has sped his way like a bird of passage,—what then? Few hear of his appointments, disorders in churches which demand the thorough hand of gradual process are left unhealed; the prejudices of the enemies of truth still exist; and his report is a jejune record of miles travelled and desolations surveyed. On the contrary, confine labourers to a more limited field, and the opposite effects will arise. More will hear, instruction will suit existing circumstances—affection will be conciliated, truth extended, order and piety will flourish, and the support come, where it ought, from those who are benefitted. The directors of the Massachusetts, Connecticut, and New-York Missionary Societies, after long experience, are pursuing the latter course.

4. *This society is accomplishing the grand object of its formation, the settlement of pastors.*

Of the six missionaries employed last year, three have been located among the people to whom they were sent, and now mainly supported by their own resources. The other three were previously settled. These cheering facts have occurred almost yearly. How many pastors, at first missionaries on the same ground, are now surrounded by enlightened and orderly congregations, who in their turn are reinforcing their benefactors to prosecute similar enterprizes and to achieve like conquests. We are then gaining our proposed object, and is not this encouraging?

5. *God is with us.*

This argument will confound and put to silence a host of objections. There can be no higher evidence of his smiles than the sending down of his Spirit to convert sinners. But this blessing our missionary stations have experienced. Oneida, Schenandoah, Bennington, Sheldon, Fredonia, and Granby, have been scenes of delightful interest to the good on earth—to the angels in heaven. Many a ministering spirit of light has hovered over these consecrated spots, and many have been the hallelujahs in glory to redeeming love.

The Report is accompanied with an interesting sermon preached at the annual meeting by Rev. Mr. Smith of Camden.

Receipts for the year amount to	$824 63
Expenditures,	903 39
Cash and notes now on interest	371 63

FIRST REPORT

Of the New-York Colonization Society.

Among the prevailing objects of Christian enterprize, the colonization of coloured people, holds a distinguished place. Several years have elapsed, since this project was undertaken by individuals in this country; and the first efforts, as our readers will recollect, partially failed, through an improper location of the colonists. So unhealthy was the climate at Sherbro, that the agents and one fourth of the colonists soon lost their lives. The remainder, however, were received by the British at Sierra Leone, until other agents and colonists arrived. These succeeded in purchasing of the native kings, a tract of land at Montserado,* which combines every local advantage, being healthy, fertile, and situated on the banks of a large river, with one of the best harbours between Gibraltar and the Cape of Good Hope." The colonists, now amounting to about two hundred, are in prosperous circumstances; progressing in religious knowledge, acquiring the arts of civilized life, and living on terms of intimacy and friendship with the natives, many of whom begin to take an interest in their welfare, and seem desirous of participating in their advantages.

The New-York Colonization Society, is auxiliary to the parent Institution, formed about seven years since, at the city of Washington.—Their first printed Report, now before us, is dated October, 1823. It contains many important details; but, as most of these have already been before the public, we shall take our leave of the Report by extracting the following remarks.

This Auxiliary has already existed for six years, and though less has been done by it than was either wished or expected by the friends of colonization, yet the Managers feel confident that its formation and continued existence have not been without their use. Although it has thus far contributed but little to the pecuniary resources of the Society, the Managers flatter themselves that it may have been the means of keeping alive, in this section of our country, a sympathy for the general object, which, it is hoped, will ere long pervade every portion of the community. Notwithstanding the open hostility of some, the skepticism of others, and the cold indifference of a still greater number, the Managers are proud to record their firm and unalterable conviction in favour of the great cause in which they are enlisted. They believe it to be a project, not merely practicable, but pregnant with the greatest blessings to humanity.—To this country it offers the only possible means of gradually ridding ourselves of a mighty evil, and of obliterating the foulest stain upon our nation's honour. To those who emigrate, it offers an asylum in the land of their fathers, where they may stand forth in the character of men, and enjoy the rights and privileges of freemen. To Africa it offers the suppression of the slave trade, while it presents in bold perspective the brightest prospects of future civilization and refinement. If this unfortunate portion of our globe is *ever* to be regenerated in its intellectual and moral character, there is no question that it will have to be the result of efforts foreign to itself. All history proves that no people were ever redeemed from ignorance and barbarism, except through the agency of a nation already civilized.

If such be the fact, how immensely does the establishment of this colony swell in interest, when viewed in its relations to Africa! It is no extravagant supposition, that, if success attends the present enterprise, colonies will, ere long, be found established in abundance along the coast of Africa, and that through them, civilization, science, and Christianity, will pour their blessings over a suffering and degraded continent.

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* Cape Montserado, which is high land, is situated in about the fifth degree of north latitude, Sierra Leone is in N. lat. 8 deg. 30 minutes.—Mesurado is the name of the river and bay that wash the cape. The cape is also sometimes called Mesurado.

Efforts of Beneficiaries to help themselves.

During the last year, 13 Beneficiaries at Middlebury College, received 312 dolls. for teaching school; and 50 dollars for labour; 13 Beneficiaries at Dartmouth College, received $714, for teaching school; and $24 for labour: 8 Beneficiaries at Williams College, received $236 for teaching school; and $59, for labour: 10 Beneficiaries in Amherst Academy, received $75, for teaching school; and $76, for labour: 26 Beneficiaries in Amherst College, received 423 dollars, for teaching school; and 174 dollars for labour: 5 Beneficiaries in Harvard University, received 219 dollars, for teaching school; 74 dollars, for labour: 27 Beneficiaries at Yale College, received 72 dollars, for teaching school; and 420 dollars, for labour: 5 Beneficiaries at Brown University, received 240 dollars, for teaching school; and 3 dollars, for labour: 11 Beneficiaries at Union College, received 242 dollars, for teaching school; and 36 for labour.—117 *Beneficiaries at the above institutions, received 2535 dollars for teaching school; and 916 dollars for labour.*—[*Bos. Rec.*

PALESTINE MISSION.

Extract of a letter from the Rev. Pliny Fisk, Missionary in Palestine, to the Editor of the New-York Observer, dated Antoora on Mount Lebanon, July 30th, 1823.

I have lately been examining, with considerable attention, the prophecies in relation to that interesting people, the Jews. The labours in which I am engaged, make this study peculiarly interesting. It is now too late to ask whether they are to be converted? The word of God has settled that point in language not at all dubious. But I feel considerable interest in the question, whether they are to return to their own land? I feel a strong inclination to believe they will return. But inclination, you know, is not to be our rule in interpreting the Sciptures. What then is the real language and sense of Scripture on this point? God told Abraham that his seed should be in bondage in Egypt, and then be delivered, and put in possession of Canaan. Both the captivity and the deliverance here, were literal. See Gen. xv. 13. and Ex. xii. 40. God told Jeremiah that Nebuchadnezzar should carry the Jews to Babylon, where they should remain 70 years in captivity, and then be restored to their own land. All this was literally fulfilled. See Jer. xxv. 9—13. Dan. ix. 2. There are other predictions of a long dispersion and captivity, which have been also literally fulfilled.—Again we find predictions of another return. Is this to be literal or not? The promises respecting three dispersions and two restorations have already been literally fulfilled. Do not the fair rules of interpretation require us to believe that the third restoration will also be literal, unless there is some intimation to the contrary, or some special reason for adopting a contrary opinion? Are there any such intimations or reasons? I should be glad to have your thoughts on these subjects. I recommend for your consideration the following passages. I hope you will find time to look at them, and tell me what you think of them. Isa. xi. 9—16, predicts the return of Israel as well as of Judah. Isa. xiv. 1, predicts that God will set Judah and Israel in their own land. Isa. xviii. 7, Jer. xvi. 14, 15, and xxiii. 1—8, and xxxii. 37, and 1. 4—6, 19, Ezek. xx. 40, and xxviii. 24—26, and xxxvii. 21, 22,—28, and xxxix. 23—29, Amos, ix. 14, Zech. x. 10, and xii. 6—9. Were all these promises fulfilled in the return from Babylon?—Have they ever been fulfilled? Can all this mean any thing less than a literal restoration of both Judah and Israel to their own land? I know that many Christians do not believe in a literal restoration. What your opinion is I do not know, but shall be very happy to learn.—*N. Y. Obs.*

Western Recorder.

UTICA, TUESDAY, JANUARY 20, 1824.

The world in which we live, is still a moral desert. The few tracts of cultivation it exhibits, are far from being sufficient to redeem its general character. The millions of real and practical idolaters which it contains—the scenes of barbarity and of unsanctified refinement it exhibits; and the obstacles it every where presents, to impede the operations of Christian enterprize, still show it to be a world of sin and rebellion—a world suffering under the malefictions of heaven, for its broken allegiance.

Christians, as humble instruments in their Master's cause, are now doing more than at any former period since the apostolic times: yet, even *they* are much under the influence of the spirit of the world. Do they, in reality, consider themselves as labourers in their Master's vineyard, and as stewards of his treasury? Or, do they not rather imagine, that their time, and the treasures they possess, are their own—to be disposed of as they list, with only some *trifling exceptions* in their Master's favour? Certain it is, that the desert of this world has yet to become the garden of God;—and this, through the instrumentality of humble, self-denying, laborious and persevering cultivation. The work has commenced; and *something*, through the Divine blessing, has been accomplished; but, the fields of Christian enterprize are perpetually enlarging; new regions of moral sterility are opening to our view; and, the number of cultivators, though daily accumulating, are becoming more and more disproportioned to the magnitude of their undertaking. Let Christians, therefore, no longer compare their present exertions with those of preceding ages; but, let them view the signs of the times, and look forward to the work that remains to be accomplished.

This western district has a special claim on the Christian liberality of its inhabitants; and it demands, at the present time, the large appropriation of funds for several important objects. Its rising seminaries call loudly for aid; and its destitute congregations, and its fields of missionary labour, are not less to be regarded.

The Report of the Female Missionary Society, is presented to our readers to-day; and the Report of the Education Society of the Western District, which, by a vote of the Directors, has been referred to us for publication, shall appear in our next.

Two or three other communications are reserved for future publication.

The Statistical article for the present columns, though short, was obtained with more labour, than we shall generally be able to devote to such objects. As we wish, however, to publish an article of this character, in each No. of the Recorder, we hope that our correspondents will supply us as speedily as possible. There is much valuable information respecting the early history of this country that will soon be lost, unless it is collected; and if it can be furnished for our col-

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CONSISTENCY.

We admire the gallant Greeks. We rejoice at their success. We hope they will soon gain that liberty, to purchase which the blood of thousands, and years of conflict and war, they and we think, are not too dear a price. They have long been in bondage, and the time of their deliverance, we trust, is come. But will we not be consistent?—Will we approve in them what we would not approve in a degraded population of our nation? We too, like the Turks, are oppressing a hapless race. By our national compact, the constitution adopted by the north as well as the south, we are doing it.—By public feeling and common consent of all, *north as well as south*, we hold them in degradation, and the freedom we give a few, gives them no release from being despised and treated with contempt. Though it may be mitigated, still it is *bondage*, in which we hold them. "But we did not bring them into this state. It is our debasing inheritance." Neither did the present Turks bring bondage upon the Greeks. But we think it is right they should feel the vengeance of an injured people breaking the yoke of oppression. Let us beware lest another rejoice over our nation, as we do at the losses of the Turks. There is but one way to prevent it. Let our nation then perform a deed more noble than any nation has yet boasted. Let us not leave it to our unhappy bondmen to wrest from us their liberty at the point of the bayonet. Let us nobly give it them, give it so that the boon will be worth accepting. This we cannot do but by colonization. We must do it so, or the glory of the noblest deed a nation can perform, will never pour its bright effulgence on our future history.—*R. of Col. Soc.*

umns, it may hereafter be taken from them, perhaps, and presented to the public, in a more regular and condensed form.

The seventh Anniversary of the "*Welsh Bible Society of Steuben and Utica*," was holden in this Village, on Tuesday, the 6th inst.

COMMUNICATED.

Thoughts on the first verse of the parable of the talents.

"For the kingdom of heaven is as a man travelling into a far country, who called his *own* servants, and delivered unto them *his* goods." Not only were the goods his own, but the servants themselves. There is nothing we are apt to regard as so exclusively our own, as these bodies and souls which we call ourselves. But here is another proprietor, and his claim is superior and indisputable, because it arises from the consideration, that we are his creatures and he our Creator. There is no title to property so clear and valid, as that which is founded on creation.—Were it possible for a finite being to create any one thing, the latter would, to all intents and purposes, be his own. God is our creator—the former of these bodies and the Father of these immortal spirits. Surely, then, we are not our own; and the same is true of all the talents we possess, whether they be less or more. I know, indeed, that this is a truth, too self-evident to require proof. Still, in practice, this truth is almost universally denied.

True, there is a sense in which all our talents belong to us. But *how* do they belong? Just as the property which you commit to an agent, to be employed for your benefit, belongs to him. Is he the original and sole proprietor: or is he only a steward, acting on your behalf, and under your authority? Has he any claim to it whatever—any further than what arises from the mere circumstance of his being employed in your service? May you not at any time justly take back the treasure committed to his agency—whether he be faithful or unfaithful, honest or dishonest?

It is in this, and in this sense only, that all our talents belong to us. They are goods on commission, and we are nothing more than agents or stewards of the "manifold gifts and grace of God." He, as the great Lord and Proprietor of all things, does not relinquish his right to the talents, because he sees fit to entrust them, for a time, to our care, any more than we loose our right and title to an estate, by placing it in the hands of an agent. Nor do the talents cease to belong to God because they have greatly increased by means of our fidelity. "It is required in stewards, that a man be found faithful;"—As they are rewarded for their service, so they should be honest and faithful in this service; and if, in consequence of their fidelity, the talents increase, they are so much the more to be commended. But who would say, that on account of the increase, they have become the property of the steward? Have I no claim to a hundred pounds which I loaned to a neighbour both for his and my own benefit, because that hundred pounds, by means of his fidelity has gained two hundred? What though a man has risen from poverty to affluence, or from ignominy to honour, by means of his own exertions? He is no less a steward of the God of heaven, than the man, into whose hands Providence has suddenly thrown a large estate; and if, he should refuse to act as a steward; if he should claim the whole as his own and refuse to answer the demands of his Lord; if he should say with the proud monarch of old, 'This great Babylon which I have built by the might of my power and for the honour of my majesty;'—The Lord may teach him by terrible judgements, as he taught that monarch, That the earth is His and the fulness thereof.'

W.

RELIGIOUS SUMMARY.

FOREIGN.

Condensed for the Western Recorder from the Missionary Herald for January.

BOMBAY MISSION.

The following are extracts from a joint letter of the Missionaries, dated Jan. 6, 1823.

'We still continue our usual method of addressing the gospel to the people, by the way side, in the field, at their houses, and in their assemblies. Besides this, we avail ourselves of opportunities of making regular appointments, in various places; sometimes weekly, sometimes daily, and sometimes twice a day. The number of hearers is various, from ten individuals to two or three hundred. Some persons of every class are occasionally present. Sometimes the stillness and attention almost or quite equals that of an assembly in our native country; and sometimes there is conversation and confusion, opposition, resentment, reviling, and blasphemy. And though we see much to discourage expectation from human means alone, yet we see nothing which leads us to think a general and powerful effusion of the Divine Spirit impossible or improbable.

'Our Jewish school teachers, and some others of that people with whom we are acquainted, have manifested an encouraging attention, and a degree of impression in favour of the truth, which we cannot but hope will soon break through the fear of man, and be openly avowed. We have similar but stronger hopes, in regard to our Jewish superintendent of schools. He expresses a speculative conviction of the truth of the Christian religion; and also, at times, manifests a considerable degree of concern for his soul. One of our Jewish school teachers, after reading, in company with him and several other Jews, from our tracts written for them, said so much in favour of the Christian religion, as to subject himself to a fine imposed by his people. There are also some Hindoos, who manifest rather an increased attention; and, to a considerable extent, give evidence of a speculative conviction of the truth. So do, also, a few Mussulmans and more Catholics. Some of the latter have manifested a determination to read the Scriptures, at all events.

'As to our own spiritual state, which is no trifling criterion of our hopes, we confess we have much to lament; and feeling this, we have commenced a monthly fast, on the same day as that observed by our brethren in Ceylon. We cherish the hope that, through Divine grace alone, we shall still be made to rejoice, according to the days wherein we have been afflicted, and the years in which we have seen evil.

Mr. Nichols in a letter of a later date addressed to the Corresponding Secretary, has the following remarks.

'I have been out more among the people, seeking opportunities to communicate to them the blessed Gospel.

'This I conceive to be a matter of great importance. The heathen, in general, are not likely to be much affected by what they hear from a missionary, whom they never saw before, and may never see again; of whose circumstances and feelings they have no knowledge, and whom they suppose to be equally ignorant of theirs. By their habits, manners, prejudices, and language, the heathen are at first separated from us by an almost impassable barrier. But this barrier must be passed, by a series of kind attentions and familiar intercourse. Light and knowledge must be let into their minds through the medium of their own reflections, and in the channel of their own habits. Hence I have found it important to begin conversations with this people on worldly subjects; that is, such as affected them most: to sympathize with them in trouble, and to manifest an interest in all that concerns them. If it is important for a minister, in a Christian land, to remove prejudice, and create affection on the part of his charge towards himself, it is not less so among a heathen people.—To gain an extensive acquaintance, requires intercourse every day; an intercourse which must be continued for years. Let a Hindoo, or Mussulman, settle in New-York, or Boston.—He might be known there, as we are known here, by the distinction of dress, complexion, &c. in a short time; but how long might he reside there, before he could gain a tolerable acquaintance with a considerable number of persons? I am happy to say, (and I would do it with humility and gratitude,) that I have been enabled to extend my intercourse and acquaintance during the past year, to a large number of people, whom I had not been able to visit before. Many who were once shy, cold, and jealous, have been led to free conversations on the Gospel, and on their own false religion.

'Tannah is a very large and growing town, and, with all the region round about is wholly given to idolatry. No breath of the spirit has yet infused life into these dry bones. Yet, I dare not say, that the Spirit of God is not working here. I dare not say, that arrows of conviction have not been fixed in many a heart. Certain I am, that many have heard the Gospel frequently and distinctly proclaimed. Often have I returned home in the evening, after having been for hours in the highways and hedges, my heart burning with the ardent hope that God was about doing great things here, and often have I returned with a heavy heart, saying, our *hope is lost*. But blessed be God, he does not cease to regard us in mercy, though he has not yet given us *souls for our hire*.

Palestine Missions.—A letter from the Missionaries at Malta dated Oct. 13th, 1823, mentions, that the printing business is carried on with encreased energy. Seventeen Greek, and one Italian tracts have been printed, and a Greek spelling book is now in the press.

Little can be expected by way of distribution among the Catholics at Malta. But the Greeks afford the most ample field for distribution.

Two of the Missionaries it seems, were to go to Jerusalem; and the following extract exhibits the reasons for this measure.

'From the favourable representations of Mr. Fisk, from Jerusalem and Mount Lebanon, we have been induced to believe that a family may reside in either of those places with little hazard; Mr. and Mrs. Bird with their little son, and Mr. and Mrs. Goodell, intend therefore to embrace the first opportunity to embark either for Jaffa or Beirout, hoping to meet Mr. Fisk, or find letters there from him, from which they may learn which is, on the whole the more eligible situation at present—Mount Lebanon, or Jerusalem. We all feel that it is desirable to be in Palestine as early as possible with any reasonable prospect of safety. Mr. Fisk expresses a wish to see us there, and a conviction that we may be safe with a family.

The following letter from Mr. Goodell, one of the two Missionaries alluded to, may not improperly be introduced in this place, though it is not contained in the Herald.

It was sent as a postscript to a letter written by Mrs. G. to a young lady in New-Haven; and, though it is dated two days earlier than the preceding extracts, we suspect, from Mr. G's known decision of character, that he must have adhered to his determination.

My dear A.—We have just concluded to take up our carriages and go towards Jerusalem. In a few weeks, Mrs. Goodell and myself, Mr. Bird, and perhaps also Mrs. Bird, expect to sail for Beirout—to be established at Jerusalem or on Mount Lebanon. We go, not knowing the things which shall befall us there; but in that land, where the blood of Jesus was shed, and which has been long under the curse of Heaven, we must look for many privations, difficulties, and dangers, to which we have heretofore been strangers; we must expect like our great Master before us, to be "despised and rejected of men"—to be held in derision—and to be treated "as the offscouring of all things." O Emanuel! "if thy presence go not with us, carry us not up hence." We desire to feel, that, through Christ we can do all things, and without him, nothing. That land is still the land of promise, and is yet to become the joy of the whole earth. The curse will be removed; the tears will be wiped away from the afflicted daughter of Zion; Jerusalem shall be built again: and the sweet influence of heaven like the rain and the dew shall descend copiously upon the mountains of Israel—The Lord hasten it in his time. Remember us affectionately to your parents, and to all who inquire after us. When you read this, think of us as on the "goodly mountain," and commend us to Israel's God.

Yours, &c.

W. GOODELL.

Letters from Palestine.—"We have already mentioned," says the Editor, "the arrival of Messrs. Fisk and King at Jerusalem, near the last of April.

They continued in that city and its vicinity, till the 27th of June, when they left the city for a temporary residence on Mount Lebanon.—Mr. Wolff remained at Jerusalem. At Saide (Sidon) they had the happiness of meeting with the Rev. Mr. Lewis, a missionary from the London Jew's Society. He came out with the Rev. Lewis Way, whose kindness our missionaries gratefully acknowledge. On the 10th of July, they arrived at Beirout, at the foot of Mount Lebanon. Mr. Fisk resided at the latest date, (Aug. 21.) at Antoora, on Mount Lebanon, in a house, which was formerly a college for Jesuits, but was hired by Mr. Way, for a *Mission House*, and devoted to the use of such missionaries as might come to Palestine. Mr. King was in a family at Der el Kamer."

The following are brief extracts from two of Mr. King's letters addressed to S. V. S. Wilder Esq. and to Mrs. W. who were patrons of Mr. King while he was at Paris.

'The hour is come, about which we so often conversed in the garden of Nauterre, and in the little consecrated room at Paris. My feet now stand on that awful hill, where our dear Lord and Saviour poured out his soul unto death and finished the work of man's redemption! Here the arms of everlasting love were extended on the cross, and here the meek and tender heart of the Son of God was pierced with a spear! Here flowed that precious blood in which our polluted souls must be cleansed, or be lost forever!

'I suffered much in the wilderness from scorching winds, which were sometimes indeed dreadful to bear, and also from want of pure water.—All this however, I as it were, forgot the moment my feet entered within the limits of Canaan.—Thus will the soul redeemed from sin forget all the trials of its earthly pilgrimage, as soon as it enters the heavenly Canaan.

'I arrived here with my dear brethren, Messrs. Fisk and Wolff, just one week before the passover, which we celebrated together on the anniversary of that sorrowful night, when our Lord was betrayed into the hands of sinners, and when he agonized in the garden of Gethsemane.

'Of all the places I have visited, Gethsemane and the Mount of Olives, Bethlehem and the field of the Shepherds, Zion and the waters of Siloah, delight me most. I would also add Bethany, the town of Martha, Mary and Lazarus, whom Jesus loved, and whom he used to visit.

'The sun shines brightly on the Mount of Olives, which lies before me, and the swallows are flitting along by my windows; but alas! the beautiful place where they used to build their nests is now destroyed—"Even thine altars, O Lord of hosts, my King and my God."

Abdool Messeeh.—This distinguished convert, whose journals have formerly been read with so much interest, still continues to labour among his Asiatic brethren, with Christian faithfulness and zeal. He was converted through the instrumentality of Henry Martyn, while the latter was residing at Cawnpote. He himself, as appears from the life of Mr. Martyn, was instrumental in the conversion of a number of his countrymen—among whom, more than forty adults, and twenty children, received Christian baptism. In his letter to Doct. Corrie, dated Sept. 1822, he thus mentions the death of some of the converts.

Mr. Canmor is dead; and Gorgeen Beg and three women of the Kuttra, are fallen asleep in Christ. Gorgeen Beg died rejoicing and praising God; and the three women seemed to exceed one another in their confidence in the Lord Jesus, at the time of death.

He notices several new cases of conversion. His school continues to flourish, but his health is much impaired.—[*Bost. Rec. condensed.*]

New Zealand.—A late number of the New-York Observer, contains the following extract from the journal of the missionaries at New Zealand, an island of the Southern Pacific Ocean, whose inhabitants are cannibals of the most remorseless character.

Jan. 9, 1822.—They shot another poor slave yesterday, and ate her—a girl about ten years old. The brother of Tettee shot at her with a pistol, and only wounded her; when one of Shunghee's little children knocked her on the head! We had heard of the girl's being killed; and when we went to dress the wounds of Tettee's widow we inquired if it was so, when they laughingly told us they were hungry, and that they killed and ate her with some sweet potatoes, with as little concern as they would have shown had they mentioned the killing of a fowl or a goat.

This instance of brutality is but one among the multitude that are occurring. The missionaries consider their own lives as in constant jeopardy. The latter, it will be recollected, were sent out by the Church Missionary Society of Great Britain. Their trust, however, is in the Lord that made heaven and earth who can cause even the wrath of man to praise him.

Mrs. Colman.—The widow of the late Baptist missionary at Chittagong, is now at Calcutta, and has the superintendence of six Bengallee Female Schools, comprising in all about 150 girls. She earnestly requests the "good ladies of Boston" to engage in the support of such a school—the annual expense is about $60.—*Bost. Rec.*

DOMESTIC.

Cherokee Mission.—During the last winter, Mr. Buttrick penetrated farther into the north-west parts of the Cherokee nation, than he had ever before:—

From a summary of his labours, during a part of the year past, it appears, that he travelled about 2000 miles in the Cherokee country and held about one hundred and fifty meetings with the people. At these meetings he either preached or expounded some portion of Scripture; or stated and explained some of the leading doctrines of the Bible; or repeated the history of our Lord's sufferings and resurrection. He visited eight large villages, where the Gospel had never been heard before. In his opinion, two evangelists might be well employed in that part of the nation which extends from *Otter Town* to *High-Tower*, one hundred and thirty-five miles, in a southwesterly direction, and from the Cherokee eastern line to *Coosawaytee*, about sixty miles. This territory contains more than half the Cherokee population.—*Miss. Her.*

Mr. Simon, a converted Jew, from Poland, who embraced Christianity about eight years since, has lately arrived in this country. He has been the instrument of the hopeful conversion of his father and three sisters. He is engaged in an agency for the Jews; and will probably spend some time in this country. He is represented as an interesting man, and a lively Christian, warmly engaged in promoting the spiritual interests of his "brethren and kindred according to the flesh." The editor of the Boston Recorder, suggests the propriety of Clergymen's addressing him in relation to the object of his mission—at once to encourage him, and to stir up their own minds by way of remembrance. It is urged that he is a stranger—that he has formerly been treated as a Jew; and that he is most grateful for any manifestation of Christian sympathy. Letters addressed to Doct. McLeod, Pres. of the Meliorating Society, will be conveyed to him.

Melioration Societies to improve the condition of the Jews, have lately been formed in several towns in New England.

A Meeting of Gentlemen in Boston, to form a Jews' Society.—On Thursday evening, Dec. 18th, a respectable meeting was held, at Marlboro' Hotel; JOHN TAPPAN, Esq. was appointed Chairman, and Mr. RUFUS ANDERSON, Secretary. Mr. Simon addressed the meeting with great simplicity and Christian affection, and left a deep impression on the minds of all, probably, who had the pleasure of hearing him, of his love to his brethren, his kindred, and his love to him whom the Jews rejected. Mr. Wilder, the Rev. Mr. Dwight, the Rev. Mr. Wisner, and Col. Jenkins, addressed the meeting, and an opportunity was given to the gentlemen present, to make inquiries of Mr. Simon. Considerable interest was excited in favour of the object, and a committee of nine appointed to form a Constitution for a Jews' Society, with liberty to call another meeting when they were prepared to report.—*Boston Rec.*

Number of Converted Jews.—Mr. Simon, who is extensively aquainted in Great Britain, Germany and America, and who is devoting his life to the welfare of his kindred, and therefore would be likely to possess much information on the subject, was asked how many Jews he knew, in the three countries who were brethren in Christ.—After giving their names and counting them, he could speak with strong confidence of only *seven*.—*Bost. Rec.*

Bethel Union Society in New York.—The third anniversary of this society was celebrated in Doct. Spring's Church, on Wednesday evening, Dec. 31st. Jeremiah Evarts, Esq. and David Brown the Cherokee youth mentioned in our last, were present. The latter addressed the meeting; and a collection of $115 was taken up.

Domestic Missionary Society.—Orange, Ulster, and Sulivan counties, (N. Y.) have united in forming a Domestic Missionary Society, auxiliary to that of this state. This is said to be the first effort in these counties towards supplying their destitute congregations with the means of grace.

Another new Church in Boston.—On the afternoon of Tuesday last, a Congregational Church of evangelical principles was formed in the western part of this city, by an Ecclesiastical Council composed of the Rev. Pastors and delegates from the First Church in Charlestown, and the Old South, Park Street, and Union Churches of Boston. In this event, we doubt not, the friends of the Redeemer, here and elsewhere, will rejoice; not only for the reasons which render the formation of a new Church, under favorable auspices, in any place a cause of rejoicing, but also because it adds another to the number of Churches in this Metropolis who hold the faith once delivered to the saints. This Church has been gathered under the labors of the Rev. Mr Jenks, from the two Congregations, to which he has, for some time past, statedly ministered, at the Mission House in Buttolf Street and on Central Wharf. May the Lord continually water with the showers of his grace this vine which, we trust, his own right hand hath planted, and cause it to bear fruit abundantly to his praise.—*Bost. Recorder.*

It appears from the Methodist Magazine for December, that a revival of religion has recently commenced under favourable circumstances, among the Mowhawks of Upper Canada.

A revival of religion took place sometime since, in Northampton, (N. Hampshire) the subjects of which are supposed to have been nearly fifty.—The account adds, that most of the singers of the choir have become hopefully pious

A Colonization Society has just been formed in the city of Albany; the particulars have not yet been communicated.

Roman Catholics.—According to C. J. Ingersoll, Esq. of Philadelphia, there are 90 Catholic churches, and 160 Catholic Clergymen in the U. States.—*N. Y. Ob.*

Universalists.—The number of societies of Universalists in the United States, has been recently estimated at 200, and the number of ministers at 120.—*ib.*

Would that their numbers were still smaller!

Installation.—The Rev. ANSEL D. EDDY was installed as Pastor of the First Congregational Church in the village of Canandaigua, on Wednesday the 7th inst. The introductory prayer was made by the Rev. Mr. *Taylor;* the sermon by the Rev. Mr. *Lansing;* the charge to the pastor by the Rev. Dr. *Fitch;* the right hand of fellowship by the Rev. Mr. *Taylor;* the charge to the church and people by the Rev. Dr. *Axtell*, and the concluding prayer by the Rev. Mr. *Steele*. The sacred music was judiciously selected, and well performed. Of the sermon, we deem it unnecessary to say more, than that it was such as we expected from the talents and character of the preacher. The profound attention of a large assembly gave stronger testimony in its favour, than any thing which we could add. The charges were solemn and impressive. We understand that these, together with the Sermon, are shortly to be published.

LITERARY.

A writer in a late number of the Edinburgh Encyclopedia, has undertaken to defend the character of McPherson as a *real translator* of the poems of Ossian. The article is written with ability: and if we mistake not, the writer has fairly put the question at rest.

By a late English decision, the copy-right of some of Lord Byron's productions is forfeited on account of their licentious character. This is nominally bearing testimony in favour of virtue: but the decision will aid the circulation of the licentious books instead of suppressing them.

Lord Byron, previous to his departure for the Greeks, is said to have left behind him, six cantos of that infamous production, *Don Juan*.

The Edinburgh Quarterly Review notices among the late new publications of that country, Doct. Dwight's Travels in North America, Mr. Cooper's Novel the *Spy*, and a portrait of Washington Irving, with ten plates to illustrate the Sketch Book, and Knickerbocker's New York.

Mr. Edward Robinson, Assistant Instructor in the department of Sacred Literature in the Theological Seminary at Andover, is now engaged in translating the Latin and German in Wahl's Lexicon of the New Testament into English; so as to be able to publish, during the next autumn, a Greek and English Lexicon of the New Testament, which shall be a suitable companion for the Hebrew Lexicon of Gesenius, translated by Mr. Willard Gibbs, and about to be issued from the press at Andover. The Lexicon translated and edited by Mr. Robinson, is expected to contain not more than 800 pages, while the Leipsic edition of Schleusner's Lexicon comprises more than 2700 pages Professor Stuart recommends this work as a higher specimen of acute and distinguishing lexicography, than any of the same class with which he is acquainted.—*Miss. Her.*

Political.

FOREIGN.

From recent advices by the way of England, we are led to conjecture, that France will not interpose with the government of the South American provinces, without the approbation of the Continental Congress. The King of France is said to be affected by a loathsome disease that must soon terminate his life.

The Greeks have lately obtained another naval victory over the Turks, and their cause appears to be gaining ground.

The last accounts from Brazil, represent that province, as having undergone a partial revolution in favour of legitimacy.

LATEST FROM ENGLAND.

Capt. Parry is to proceed on another voyage of discovery. It will be recollected, that, in his first voyage, Capt. P. discovered an opening after entering Lancaster sound, which he did not enter, but proceeded straight forward, beset with ice and dangers in a north-westerly direction.—The Board of Admiralty have resolved, that this inlet shall be examined, and Capt. P. is to proceed in his old ship Hecla.—*N. Y. Adv.*

It is stated in the Courier that it is now understood there is to be one Congress for the affairs of the East at St. Petersburgh, and another at Paris for the South American colonies. The object of the latter does not distinctly appear.—*ib.*

Despatches have been received from Madrid to the 19th, with positive information that Ferdinand's confidential Minister, Saez, had not only retained his own situation, but arranged the whole of the Ministry, and that Ferdinand had "turned a deaf ear to all the importunities of France, Austria, Russia and England, as to their endeavours to pursuade him to change his Prime Minister, as well as with regard also to the recognition of the Bonds, which he now says, are not Spanish Bonds, and that he is indifferent whether he succeeds or not in raising money by a new loan, as he is quite sure he has sufficient resources to carry on the affairs of government, having been relieved from the burdens which were imposed on his country, not for its welfare, but for the private gain of a set of desperate men whom the power of God, and the Allies have confounded."—*ib.*

A private letter from Madrid, states, that the government was collecting new victims with whom to follow up the sacrifice of Riego. The Ultra Royalists do not hesitate to exult in the certainty that not one piastre of the Constitutional loan will ever be paid.—*ib.*

The King of Portugal has issued a decree forbidding all the inhabitants of his dominion to give orders for any journal or pamphlet printed in a foreign country, written in the Portuguese language, unless the author has previously obtained a license.—*ib.*

The Quotidienne says, the tribunal of the Inquisition will not be re-established.—*ib.*

Greece, as well as South America, it is said, is to be the subject of a congress. If so, alas for Greece! She has shewn herself able to withstand her infidel enemies—she has been able to make her way under the frowns or neglect of the Christian Sovereigns: but if the Holy Allies combine to *bless* her after their paternal fashion, even the skill and bravery and perseverence she has shown, will hardly avail her.—*Globe and Traveller.*

The apprehensions that may be justly entertained for the excess of the exultation of the Royalist party in Spain, now they are *masters*, may be judged of by the excesses committed on All Saints' Day. They went to the church-yards, and after having defaced with their sabres the epitaphs of the Constitutionalists, they stopped at the graves of Sierra, Pamblei, and Landaburu, from which they took the bodies, and tore them to pieces.—*N. Y. Adv.*

DOMESTIC.

Many of our political editors continue to "ring the changes of declamation" on subjects relating to the next presidential election. We pretend not to conjecture what will be the result of the existing efforts to obtain an alteration in the constitution, as to the *mode* of election; nor can we predict who will be the successful candidate. The claims of no less than six candidates, have already been presented to the public and more recently, the re-election of Mr. Munroe has been proposed. Were it not that the idea of rotation in office is gaining ground in our country, we should think that the latter expedient would be eventually resorted to. There may be a *species* of necessity for the change of our national cabinet; but can we rationally anticipate any change for the better?

CONGRESS OF THE U. S.

Thursday, Dec. 18—IN SENATE.—The bill for the relief of Daniel D. Tompkins, appropriating to his family $35000, for advances made by him, was passed.

The "hollidays" have passed; but Congress have as yet transacted but very little business of general importance. Mr. Webster's resolutions, in favour of the Greek cause, though postponed, continue to excite considerable interest; and it is expected, that they will occasion animated discussion. Whether our government will eventually take any steps towards the recognition of the independence of the Greeks, remains very doubtful: but petitions to this effect have been presented from various parts of the country. As congress contains a large portion of new members, numerous calls continue to be made on the executive department, for information; and, it is expected, that in consequence of this, much valuable information will be laid before the public.

STATE LEGISLATURE.

The Legislature of this State met on the 6th inst.; and we presume that most of our readers have already seen the Governor's Message.—Sufficient time has not yet elapsed to render the session particularly interesting. A bill has however been introduced by Mr. Wheaton of New-York, which proposes to give to the people, the choice of the electors for the President and V. President of the U. States.—This subject has been referred to a select committee.

No Females in the N. Hampshire Prison.

It was some time since stated in the public papers, as matter of congratulation and surprise, that there was not one female convict in the prison of Kentucky. There is not one in the prison of New-Hampshire, and there has been *but one* in the last five years.

The Greeks.—Contributions in aid of the Greeks continue to be taken up in almost every part of our country. The students of Andover Theological Institution, have lately opened a circular to promote this object, and the same thing has been done by most of our colleges. In Canandaigua, on the evening of the 7th inst., a collection of $225, was taken up for this object; and several hundred dollars have already been obtained in this village.

POETRY & MUSIC.

"Kindled only at the skies."

LIFE IS A VAPOUR.

I dream'd—I saw a rosy child,
With flaxen ringlets in a garden playing;
Now stooping here, and then afar off straying,
As flower or butterfly his feet beguil'd.

'Twas chang'd; one summer's day I stepp'd aside,
To let him pass; his face had manhood's seeming,
And that full eye of blue was fondly beaming
On a fair maiden, whom he call'd "his bride."

Once more; 'twas evening, and the cheerful fire
I saw a group of youthful forms surrounding,
The room with harmless pleasantry resounding;
And in the midst I mark'd the smiling sire—

The heavens were clouded!—and I heard the tone
Of a slow moving bell; the white hair'd man had gone.

The late Concert

FOR THE BENEFIT OF THE GREEKS.

"The list'ning passions hear, and sink or rise,
"As the rich harmony, or swells or dies;
"The pulse of avarice forgets to move,
"And purer rapture fires the breast of love;
"Devotion lifts to heav'n, a holier eye,
"And bleeding pity heaves a softer sigh."

Cawthorn.

Who is there, that has never felt his sympathies wrought upon by the charms of music? There are hallowed moments, when the soul delights in song—when it kindles at the slightest vibrations of holy minstrelsy! An hour of peaceful serenity—of calm contemplation—an hour, when the soul looks back with pious submissiveness on the shades of departed joys, can bear testimony, that her gentlest touches mingle with the sweet breathings of sensibility; and win their way into the recesses of the heart.

"Some chord, in unison with what we hear,
"Is touched within us, and the heart replies."

Music can charm us with her kindling associations. She can fill the mind with her imaginative creations; and beguile it of its real or fancied griefs. She can arrest its musings, or dissipate its languor;—She can deck its anticipations with the hues of her own drapery; or call into present existence, past scenes, that have long slept in forgetfulness.

Her holiest and loftiest notes, are kindled at the shrine of Christian devotion. She has been constituted the favoured medium of heavenly inspiration. She can banish obtrusive thoughts; and still the tumult of inward perturbations. She can gild the tears of penitence; and add radiance to the glimmerings of hope. She can render darkness less visible; and light more intense. She can lend wings to the prayer of faith; and ecstacy to the prelibations of heavenly felicity.

She has a harp of wilder tones.—She can bid the warrior's rage to kindle—can nerve his arm in the field of battle; and bid him rejoice in the hour of victory. To the patriot, she can send disinterestedness, to the lover enthusiasm. The philanthropist she can inspire with increasing benevolence; and she can augment the streams of munificence, that are flowing from the renowned benefactors of our species.

But her harp, thus formed, is not to be 'wakened into kindred melody, but by the touches of discriminating skill, called forth by the quick kindlings of sensibility. Every species of music which deserves the appellation, is addressed to us, through the medium of our sensibilities; and her language, to be *appreciated, must be understood*. The musical executant, like the orator who avails himself of what another has written for him, must do justice to the music he selects; and, if he would secure the highest praise of an artist, his selections should be made with strict reference to the conceptions of his auditors.

It is with such sentiments as these, that we feel *ourselves* called upon, at this time, to execute one of the most delicate functions, that, can ever devolve upon us—that of speaking out, in the plain, and decisive language of criticism.—The task before us is, indeed, a thankless one; but this is not a sufficient reason for declining it. Yet, lest our readers should begin to anticipate from us, the language of entire disapprobation, we beg leave to premise, that we have much commendation to bestow.

The occasion which recently called out the amateurs of our village, was one in every respect, worthy of their best exertions. The bosom of every patriotic American, must glow with sympathetic ardor for the Greeks. Their cause, is the cause of civil and religious freedom. They need our aid, and their solicitations shall not be in vain.

The concert of the 9th inst. was given to a numerous auditory, with applause. The occasion inspired *us*, with sentiments of enthusiasm; and our feelings were in several instances, heightened into the most refined enjoyment by the vocal and instrumental performances of the evening. But no enjoyment is entirely destitute of interruptions. The gentlemen, and the ladies, too, must pardon us, for not controlling in every instance, our feelings of disappointment. We might allude to frequent *misapplications of skill—skill*, too, of a *superior order*. We might allude to occasional *misconceptions of the composer's design*—especially might we inveigh against that *beseting fault—the want of distinct and appropriate enunciation*. But on such an occasion as the one to which we now allude, all personalities in our remarks might be deemed invidious. We choose rather to indulge our sentiments of good humour; and leave our fellow auditors, in the full possession of theirs:—Nor will we at this time, presume to call in question the *strict legitimacy of the emotions* they entertained, while listening to any part of the performances of the evening.

Utica has long been celebrated for the supe rior excellence of her music; and, the extensive influence of her example, is a circumstance too important to be disregarded. Though the justness of her decisions has not hitherto been called in question; yet, she is not infallible; and we would be jealous for the continuance of her reputation. Still, in the instance before us, where there was so much to commend, we cannot believe that duty requires us to be more particular in noticing her occasional aberrations from the strictest principles of taste.

We should have mentioned, that the concert was preceded by a poetical address from Mr. Samuel Dakin Jun'r.: We were unfortunate in not arriving at the concert room, in season to hear it: but we have been told that it was received with applause.

STATISTICS.

NEW HARTFORD is the south part of the incorporated town of Whitestown. It is bounded east by Utica and Litchfield in Herkimer County, southerly by Paris, westerly by Westmoreland, and north by Whitesborough.

Previous to the year 1788, New Hartford was an entire wilderness. At this period Jedediah Sanger went from New-England to Whitestown with the view of settling there: when, with the aid of a guide he spent several days in exploring land in the vicinity. The proprietors of the soil resided in New-York and Philadelphia. This was a circumstance so discouraging to settlers, that, Mr. S. having satisfied himself respecting the quality of the land, determined to relieve individuals from the trouble and expense of travelling to those remote places, by going thither himself in the capacity of an extensive purchaser.—Though his pecuniary means were then limited, he succeeded in contracting for several thousand acres in the vicinity of the place where the Village of New Hartford has since been erected.—Returning on the 11th of April 1788, he sold out the whole of the purchase, except a farm reserved for his own use, to actual settlers. Soon after this event, he was appointed agent for the sale of lands in that vicinity; and the settlement of New Hartford then increased with great rapidity.

The settlers were chiefly enterprizing farmers from New-England; and, in the year 1791, they formed themselves into a religious society under the designation of the First Religious Society in Whitestown. In the same year, a church consisting of thirteen members, was organized by Rev. Jonathan Edwards, then pastor of a church and congregation in New Haven Connecticut; and the meeting for this purpose was holden, August 27th, in Mr. Sanger's barn.

In Feb. 1792, Rev. Daniel Bradly was constituted their pastor. The same year—only four years from the time of Mr. Sanger's first purchase, the meeting-house now occupied by the society, was erected; and this was the first house for public worship ever built by the New-England emigrants, in this region.

In the year 1794, Mr. Bradly obtained a dismission from the people of his charge, on account of ill health. Rev. Joshua Johnson, was installed as his successor, about two years afterwards; and, in December 1800, he was dismissed.—Rev. Saml. F. Snowdon, was installed in the year 1802, and dismissed, Oct. 19th 1813: and, on the same day of October in the year following, the installation of Rev. Noah Coe, their present Pastor, took place. The two former ministers were of the Congregational, and the two latter, of the Presbyterian order.

Within the limits of New Hartford, there are three Meeting-houses—one for Presbyterians, one for a society of Friends, and one for Universalists. The two latter societies are very small; and many of their members live at remote distances from the places of meeting.

New Hartford contained, when the last census was taken, about 1700 inhabitants.

The *Village* of New Hartford, is pleasanly situated on the Sadaqueda Creek, within four miles of Utica, and one hundred, from Albany. The creek, furnishes a number of excellent mill-seats; and there are now in operation, two grist-mills, six saw-mills, three cotton-factories, an oil-mill, and two paper-mills. Besides a number of elegant dwelling-houses, the village contains six merchant stores, one apothecary store, two tin-factories, a large silk dyer's, a calico printer's and an extensive weaver's establishment.

A Post Office is established in the Village; and the latter is intersected by the Seneca Turnpike, which leads from Utica to Canandaigua.

Extracted from Mr. Ingersoll's Philosophical Discourse.

There are half a million of scholars at the public schools throughout the U. S.; and more than three thousand students at the colleges which confer degrees.

There are twelve hundred students at the medical schools, five hundred at the theological seminaries, and more than a thousand students of law.

There are about ten thousand physicians and upwards of ten thousand lawyers.

There are about nine thousand places of worship, and five thousand clergymen.

About four thousand and four hundred patents have been taken out for new and useful inventions, discoveries and improvements in the arts.

Between two and three millions of dollars worth of books are annually published in the U. States.

A thousand newspapers are published.—There are more than one hundred steamboats, comprising more than fourteen thousand tons, navigating the Mississippi.

The vessels of the U. States, by sea, perform their voyages, on an average, in one third less time than the English.

There are five thousand post offices, and eighty thousand miles of post roads, and twelve thousand miles of turnpike roads.

There are three thousand legislators.—There are two hundred printed volumes of law reports.

COMMUNICATED

For the Western Recorder.

THOUGHTS ON MATTHEW, 12. 32.

"And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, *neither in the present age*, (as the passage may be rendered,) *nor in that which is to come*."

What this sin is, which is excluded from the privilege of pardon, I do not now examine. I only observe, that the general meaning seems to be this—that however men might, through prejudice or want of information, before the glory of the divine Redeemer should be fully manifested, reproach him as the Son of man, in his humiliation, it might admit of pardon; as such prejudice and ignorance might be removed. But, that whoever should wilfully and obstinately impute the miraculous powers of the Spirit, exerted in direct opposition to satan, to diabolical influence, as he withstands the highest evidence of the Savior's mission, would exclude himself from pardon.

The only point I mean to examine is, what is intended when it is said, that this sin shall not be forgiven, *neither in the present age, nor in that which is to come*.

The inquiry then is, what was the then present age, or the age in which Christ, while he was on earth, uttered these words? This, in my opinion, was the Jewish age, or, which I take to be the same thing, the period in which our Saviour was upon earth,—when the laws, ordinances, and institutions given by Moses, continued in full force, and were binding on all who believed his divine legation. If this could not be proved from other considerations, it is fully established by the example of our Lord, who, being made under the law, obeyed all its precepts, and strictly attended all its ordinances.

To this there are some objections, which admit of an easy solution. The first is founded on Luke, 16. 16. *The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it.* The argument is this—that if the law and prophets were only until John, then the kingdom of God, or the Christian dispensation, must have commenced with his ministry. I answer: This conclusion contains too much; unless it can be proved that circumcision, the passover, and other ordinances of the Jewish church ceased by divine right, when John's ministry began, which no one will pretend to have been the case.—The meaning is not, therefore, that the law of Moses ceased to be obligatory, or that the dispensation of the law was at an end, which was not true in fact; but, that until John, the people had no other means of instruction concerning the kingdom of the Messiah;—that when he appeared as the forerunner of the Saviour, the nature of this kingdom was more fully explained. It was declared to be near at hand, but not established. Therefore the subject of John's preaching was repentance, enforced by the consideration that the kingdom of the Messiah was at hand.

The second objection is taken from Luke, 18. 20, 21. The Pharisees demanded of him, when the kingdom of God should come. He answered. *The kingdom of Christ cometh not with observation, neither shall they say to you, lo here, or lo there, for the kingdom of God is within, or among you.*

The sentiments of the Jews, in general, in respect of the kingdom of God, were erroneous, and our Saviour's instructions are calculated to root out those false opinions and prejudices which prevailed in his day; and he sets himself especially in opposition to their notions of an external, pompous, temporal kingdom. When, therefore, the Pharisees asked him in respect of the coming of this kingdom, he answers, in opposition to their sentiments, that it should not come in its first state, in an open and triumphant manner, as they expected. It would not appear with observation, or with external splendour, but he tells them it was then among them. By this he cannot mean that the Jewish church was dissolved, and that the Mosaic law was no further binding, which law, he himself continued through life to observe, but he speaks of the *preaching* of the kingdom which would soon be established, and was then, in its preparatory state, begun, and come to them. In the same manner, our Lord speaks, Mat. 12. 18, and Luke, 10. 9.

If, then, by *age*, is meant the duration of the Mosaic law, and the ordinances established by God in that law, it is plain that it continued until our Lord's death and resurrection. This was the Jewish age. I do not enter on a consideration of the manner in which the ordinances of that dispensation were removed; but, by divine constitution, they lasted until the Saviour's resurrection, after which they were removed in the manner divine wisdom saw fit to remove them.

And if the then age was the Jewish age, the age, at that time, which was to come, must be the age under the Messiah; and the period of his kingdom signified, must be that of its first state. When, therefore, our Saviour says, it shall not be forgiven him, *neither in the present age, nor in that which is to come*, he means, neither under the Jewish nor Christirn dispensation, which, on the whole, is no more than to say, that when the sin was once committed, there could be no forgiveness. And this is assumed, Luke, 12. 10. *Unto him that blasphemeth against the Holy Ghost, it shall not be forgiven him;* and more forcibly, Mark, 3. 29. *He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.*

LIBERAL BENEFACTIONS.

Within the last eighteen months, a gentleman in Norwich, Vt. gave 1000 dollars to the Union Education Society. A few individuals in Hanover and the vicinity, have subscribed five thousand dollars to assist indigent students in Dartmouth College. A member of the Norfolk County Auxiliary Education Society gave one thousand dollars. Four friends of the Society in Monson, Mass., subscribed 3,500 dollars to the Monson fund for the support of Beneficiaries of the American Education Society in Monson Academy. Rev. Zephaniah Swift Moore bequeathed three-fifths of his estate amounting to 7,000 dollars to the Amherst Collegiate Charity Institution. Mr. Johnson of Pelham bequeathed 5,000 dollars to the same object, and a subscription of 30,000 dollars for the same has been obtained. A gentleman in New-York has founded a Professorship in Auburn Theological Seminary.—The bequests of Mr. Sherard of New-York, to the General Theological Seminary of the Episcopal Church amount to 57,000 dollars. The bequests of Deacon John Withington of New-York, were 10,000 dollars to the American Bible Society—10,000 dollars to the Baptist Convention, and 5,000 dollars to Columbian College, D. C. A subscription of 20,000 dollars has been raised for the Theological Seminary at Brunswick, N. J.—Another of 10,000 dollars for the Episcopal Theological Seminary, and others of nearly 5,000 dollars to the Theological Seminary at Hamden Sidney College, Va. Mr. John Oliver of Baltimore bequeathed 20,000 dollars for the education of poor children, under the care of the Hibernian Society in that city, and the Kidd fund in Ohio already gives instruction to 400 poor children. Mr. William Scott of Elizabethtown, N. J. has endowed a Scholarship in the Theological Seminary at Princeton, and William Walker, Esq. of Putnam county, Geo. another in the Columbian College, each by the gift of 2,500 dollars. Making a sum total of monies given and bequeathed within the last eighteen months, principally for the purpose of educating pious young men for the ministry, of two hundred and twenty-one thousand five hundred dollars.—*Report of Am. Ed. Soc.*

ANECDOTE.

Related and authenticated by Rev. G. Clayton.

It happened that there was a pious widow, living in the northern part of this country, on whom, in consequence of the bereavement she had sustained, devolved the sole care of a numerous family, consisting of seven daughters and one son. It was her supreme anxiety to train up her children in those virtues and religious habits, which are friendly to the present happiness and immortal welfare of many. Her efforts were crowned with the best success, so far as the female branches of her family were concerned. But, alas! her boy proved ungrateful for her care; and her only son, her darling, perhaps her idol, became her scourge and perhaps her cross. He loved worldly company and worldly pleasure; till, having reduced his circumstances, it became necessary that he should go to sea. When his mother took her leave of him, she presented him a New-Testament, inscribed with his name and her own, solemnly and tenderly entreating that he would keep the book, and read it for her sake. He was borne far away upon the bosom of the trackless deep, and year after year elapsed, without tidings of her boy. She occasionally visited parts of the island, remote from her own residence, and particularly the metropolis; and in whatever company she was cast, she made it a point to inquire for the ship in which her son sailed, if perchance she might hear any tidings of the beloved object, who was always uppermost in her thoughts. On one occasion she accidently met, in a party in London, a sea captain, of whom she made her accustomed inquiries. He informed her that he knew the vessel, and that she had been wrecked; that he also knew a youth of the name of Charles——; and added, perhaps with too little reserve and caution, that he was so depraved and profligate a lad, that it were a good thing if he, and all like him, were at the bottom.—Pierced to the inmost soul, this unhappy mother withdrew from the house, as soon as she could compose her agitated feelings; and resolved in future upon a strict retirement, in which she might at once indulge and hide her hopeless grief. 'I shall go down to the grave,' was her language, 'mourning for my son.' She fixed her residence at one of the seaports on the northern coast. After the lapse of some years, a half-naked sailor knocked at her door, to ask relief. The sight of a sailor was always interesting to her, and never failed to awaken recollections and emotions, better imagined than described. She heard his tale.—He had seen great perils in the deep,—had been several times wrecked, but had never been left so dreadfully destitute as he was some years past, when himself, and 'a fine young gentleman, were the only individuals, of a whole ship's crew, that were saved. We were cast upon a desert island, where, after seven days and nights, I closed his eyes. Poor fellow! I never shall forget it.' And here the tears stole down his weather-beaten cheeks. 'He read day and night in a little book, which he said his mother gave him, and which was the only thing he saved. It was his companion every moment; he wept for his sins, he prayed, he kissed the book, he talked of nothing but this book and his mother; and at last he gave it to me, with many thanks for my poor services. "There, Jack," said he, "take this book, and keep it, and read it, and may God bless you,—its all I've got." And then he clasped my hand and died in peace.' 'Is all this true?' said the trembling, astonished mother. 'Yes, madam, every word of it.' And then, drawing from his ragged jacket a little book, much battered and time-worn, he held it up, exclaiming, 'and here's the very book too.' She seized the Testament, descried her own hand-writing, and beheld the name of her son, coupled with her own, on the cover.—She gazed, she read, she wept, she rejoiced. She seemed to hear a voice, which said, "Behold thy son liveth." Amidst her conflicting emotions, she was ready to exclaim, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." 'Will you part with that book, my honest fellow?' said the mother, anxious now to possess the precious relic.—'No, madam,' was the answer, 'not for any money,—nor for all the world. He gave it me with his dying hand. I have more than once lost my all, since I got it, without losing this treasure, the value of which, I hope, I have learned for myself; and I will never part with it till I part with the breath out of my body.'—*Sunday School Magazine.*

RIDICULOUS EXTRAVAGANCES.

The Chinese affect to despise European ingenuity, but they cannot mend a common watch; when it is out of order, they say it is dead, and barter it away for a living one. The Persians think that all foreign merchants come to them from a small island in the northern waters, barren and desolate, which produces nothing good or beautiful; for why else, say they, do the Europeans fetch such things from us if they are to be had at home. The Turk will not permit the sacred cities of Mecca or Medina to be polluted by the residence or even foot-step of a single Christian; and as to the grand Dairo of Japan, he is so holy, that the sun is not permitted to have the honour of shining on his illustrious head. As to the king of Malacca, he styles himself lord of the winds, and the Mogul, to be equal with him, titles himself conqueror of the world, and his grandees are denominated rulers of the thunder-storm, and steersmen of the whirlwind; even the pride of Xerxes, who fettered the sea, and wrote his commands to Mount Athos, or of Caligula, who boasted of an intrigue with the moon, are both surpassed by the petty sovereign of an insignificant tribe in North America, who every morning stalks out of his hovel, bids the sun good morrow, and points out to him with his finger, the course he is to take for the day; and to complete this climax of pride and ignorance, it is well known that the Khan of Tartary, who does not possess a single house under the canopy of heaven, has no sooner finished his repast of mare's milk and horse flesh, than he causes a herald to proclaim from his seat, that all the princes and potentates of the earth have his permission to go to dinner.—*Lucon.*

Royal Frugality.—In a late English paper, a statement is given of all the moneys voted by Parliament to his present majesty, since he came to "*years of discretion;*" by which it appears that this bantling of legitimacy, since he numbered 21 years, has received the enormous sum of *five millions five hundred and fifteen thousand pounds sterling* from the treasury of his dutiful subjects—more than *thirty times* the amount paid by the American people to their Presidents, since their existence as a nation. O! the *blessings* of Royalty.—*U. Sent.*

Two negroes at the south who had just been to hear an elegant pulpit discourse, were conversing together respecting it; when one remarked that he "*could no understand*"—the other, that "*he understand all but one word.*"—"*What dat?*" "*Perseverance!*" "O, *me tell a you what dat mean; it mean take right hold—hold fast—hang on—and not let go.*"

We should like to see this kind of perseverance better exemplified in the lives of christians.—[*Ed.*

A learned clergyman in the province of Maine, was lately accosted in the following manner, by an illiterate preacher who despised education; "Sir, you have been to College, I suppose."—"Yes Sir," was the reply. "I am thankful," rejoined the former, "that the *Lord has opened my mouth to preach*, without *any* learning."—"*A similar event*," replied the latter, "took place in *Balaam's* time; but such things are of rare occurrence at the present day."

I heard the hammer of a mechanic that owes me, at four o'clock this morning. I'll trust him till April.

I saw another, yesterday afternoon, who has plenty of work on hand, lounging at the corner.—I'll have him before the squire next week.—*National Journal.*

☞ WHOLESALE. ☜

THE subscriber has just received from the New-York Auction Rooms, a large and complete assortment of *DRY GOODS*, which are offered at the most reduced prices for Cash, approved Paper, and most kinds of Produce.

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EDWARD VERNON.

Utica, 20th Jan. 1824. 2—tf.

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January 15th, 1824. 2—6w.

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Hooper's & Coxe's do. do.

Hooper's Surgical do.

Anderson's Surgical Anatomy;

Pharmacopoe Chirurgica;

Orfilas' Practical Chemistry;

Faithhorn on Liver Complaints; Beddoes on Consumptions; Bichat on the Membrane;—

Armstrong on Typhus Fever;

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Dewees on difficult Parturition;

Chapman's Therapeutics; &c. &c. &c.

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Cash, and the highest prices, paid for *POT and PEARL ASHES.*

Jan. 6th, 1824. 1—2m.

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Jan. 6, 1824. 1—4w

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